



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





6000101970

32.

449.

CONSIDERATIONS
ON THE
GREAT AND VARIOUS INJURIES
ARISING FROM THE
COURSE OF EDUCATION
PURSUED IN THE
UNIVERSITIES OF OXFORD AND CAMBRIDGE,
AND IN NEARLY
ALL THE PUBLIC SCHOOLS OF THIS KINGDOM.

LONDON:
HATCHARD AND SON, PICCADILLY:
BAXTER, OXFORD.
1832.

449.

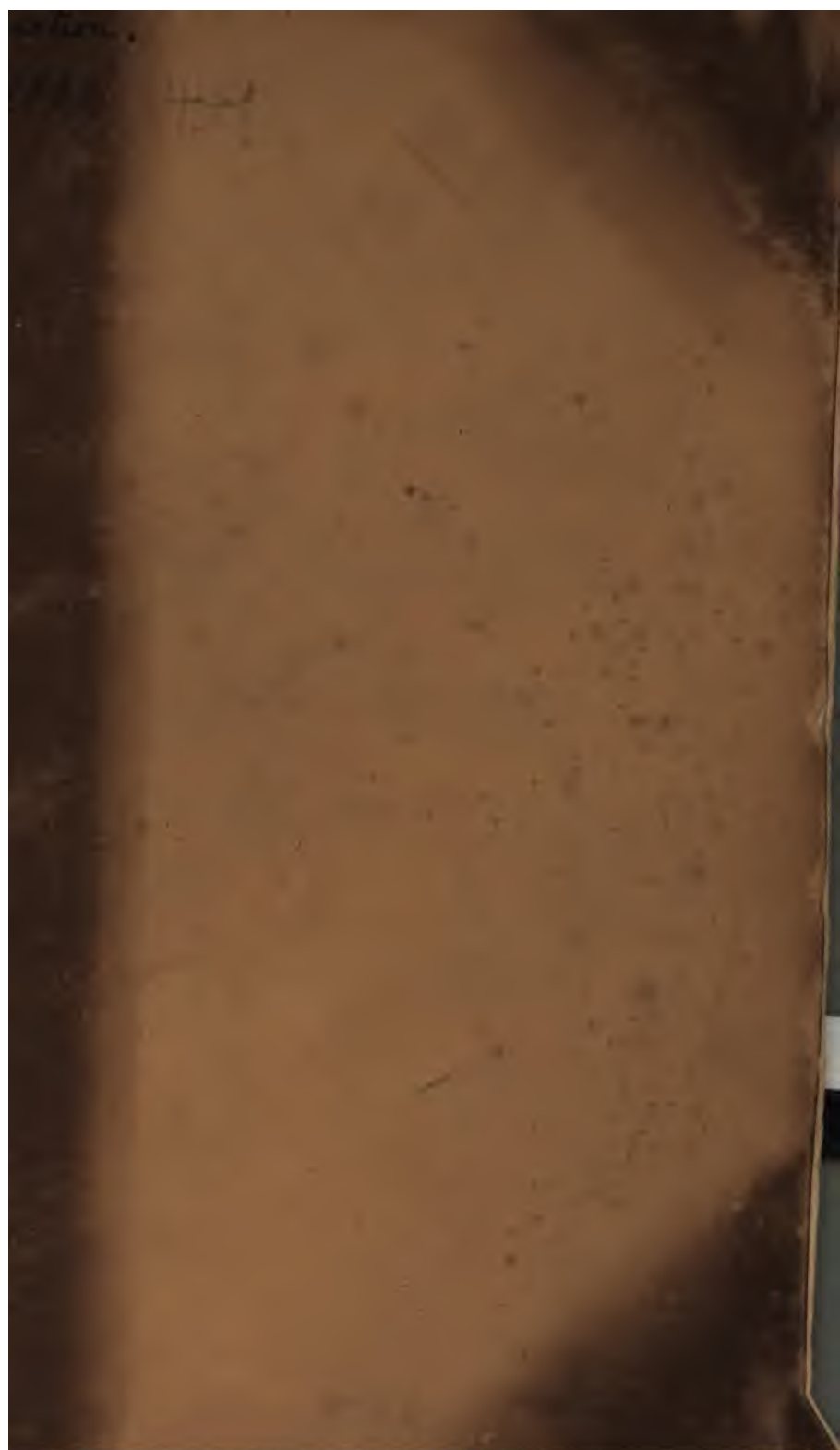


“HE has thought it becoming and discreet to draw himself up in the pride of hexameter and pentameter verse—skill in classic authors—the knack of turning fine sentences—and to look down with derision upon the knowledge of his unrepresented fellow-countrymen in the weightier matters of practical legislation.

* * * * *

“For them I bow to my noble friend’s immeasurable superiority in all things classical or critical. In book lore—in purity of diction—in correct prosody—even in elegance of personal demeanour—I and they in his presence hide, as well we may, our diminished heads. But to say that I will take my noble friend’s judgment on any grave practical subject—on any thing touching the great interests of our commercial country—or any of those manly questions, which engage the statesman, the philosopher in practice—to say that I could ever dream of putting his opinions, age, or his knowledge, in any comparison with the bold, rational, judicious, reflecting, natural, and, because natural, the trust-worthy opinions of those honest men, who always give their strong natural sense fair play, having no affectations to warp their judgment—to dream of any such comparison as this, would be, on my part, a flattery far too gross for any courtesy, or a blindness, which no habits of friendship could excuse !”

BROUGHAM.



INTRODUCTION.

For my Introduction I would say something on Antiquity, which may not be addressed amiss to those for whom it is intended.

When one speaks lightly of Antiquity, comparing it with more modern times, an interrupting remark from another person frequently is made to the following effect, "Oh, but you must remember the immense disadvantages under which the Ancients laboured, and the consequent limitation of their efforts." This apology merely corroborates what it wished to deny. It is in consequence of the immensely greater advantages belonging to more modern times, and the exercise of those advantages, that we so much rather prefer the more modern to the more ancient times.

PUBLIC Seminaries of education are existing in this land, in which modern literature, with the splendid appendage of modern discoveries, forms the main part of the education prescribed in them, and in which Christianity is not systematically taught in conjunction with the modern literature, &c. to those of the Christian profession who attend them. Seminaries of a similar nature will speedily and plentifully rise up amongst us, and will be ^a attended by Christians, if the knowledge, that is to be acquired there, cannot be acquired at other places of education under the tuition of Christians. Let us consider, what will be brought forth by the system of education pursued in these seminaries? A set of enlightened men, as far as worldly attainments go, but knowing little of Christianity, and probably caring little about it, (I am speaking now of those who entered them as professed Christians,) will soon be turned out of them, having perhaps some faint belief, from the education that they have received,

^a By these remarks I do not say any thing against Christians frequenting schools, where ever so many creeds are taught, if they can obtain regular instruction there according to, and in their own, from Christians.

that one and all religions are of equal insignificance. How will this indifference towards Christianity be augmented, by finding that the system of education pursued in our Church of England^b Universities, and in our Church of England public schools, framed almost expressly with the view of rearing to the highest perfection future defenders of that faith, (for such appears to be its main design, though put blunderingly enough into execution,) is in eight parts out of ten absolutely absurd! What will they think of Christianity, so indissolubly linked, according to appearances, with such an irrational course of education! What will they think of this irrational course of education being under the direction, and receiving the approbation, of Doctors in Divinity! Will not the Christian religion partake of the odium justly incurred by this system of education? Will the censures directed against the one not reach also the other? The great probability is, that they will reach the other; and accordingly all, who love the

^b I am going only to mention Oxford and Cambridge as our Church of England Universities. This exclusive mention I make of them, on account of the numerousness of their members, their ancient standing, and their exceedingly great endowments. These two the upper classes almost unanimously patronise. I also do so on account of their political privileges and influence. I here take the opportunity of advising my readers to peruse an article in No. 106, of the Edinburgh Review, and another in No. 108, both on the University of Oxford.

Christian religion as I do, will contribute their utmost exertions to the rescuing it from such hazard. "It must needs be that offences come, but woe unto him from whom the offence cometh!" Woe unto those, who entail the odium of the world on the Christian religion through an inconsiderate propping up of a silly scheme of education! Shame upon their blindness, or woe unto their wickedness! If the Christian religion incurs such hazard from those who entered these new schools as professed Christians, what a hazard does it incur from those who entered them, and who came out of them, positive disbelievers in that faith! If the old system of education is persevered in at Oxford and Cambridge, and at nearly all of our public schools^a, the disgust of these new schools will soon assuredly so increase, and so spread elsewhere, and so exhibit itself against Christianity, as all but to extirpate the religion in our land, though the gates of hell may not completely prevail against it. On the other hand, could these new schools not venerate the Christian religion and its votaries, when set forth with the help of all those enlightened views resulting from that valuable knowledge, in whose height, and depth, and length, and breadth, they, for mortal beings, are so well practised? Would they not *a priori* receive with respect instruction in Christianity from defenders of that faith, equally

^a See a note further on, respecting Rugby School.

well skilled as themselves in worldly knowledge? Would they not otherwise *a priori* receive with indifference, bordering on contempt, any thing that might fall from the lips of men, who had been trained up under, and who in the greater part of their thoughts, words, and deeds, still betrayed themselves, the dupes of a course of education, so far beneath their contempt, as that pursued at Oxford and Cambridge, and at most of our public schools? I am not going to say any thing about the propriety or impropriety of such *a priori* indifference. I merely say, that under such circumstances, it would be in the highest degree natural; and I also say, that when that indifference might not only be averted, but even most respectful feelings generated in the place of that indifference, through a different course of education, demanded alike by the merest "village sense," and by the palpable interests of that religion, which it is the chief concern of those upholding a most opposite system of education to serve, and by the bountiful bequests of numerous pious persons for the benefit of the rising generation, which they most sincerely wished to be educated in any way most conducive to the glory of God and the happiness of man; and that, when the enforcement of that in every respect beneficial course of education is repudiated with an obstinate contempt, then I say, that a state of things most pitiable and heart-rending to all who love God and man, exists, and most disgraceful to those by whose agency it exists, whether on account of their

downright blindness, or their downright wickedness.

Perhaps the awful frowns of the old Classical School may be on me, but I pray it to consider in candour what I have advanced ; and I pray it to be ready to sacrifice all its fondest prepossessions for one tittle of honour that can come upon the Christian religion, and for the avoiding of one tittle of disgrace to it, by which its holy light on earth can be obscured.

Those who have made the greatest proficiency in the Classics, are naturally the persons least likely to say any thing against the study of them. From long and almost exclusive connection with them, they have become proportionably attached to them, as even the scavenger becomes more and more attached to his employment, the more he is accustomed to it ; and they cannot help feeling a secret pride in that proficiency, particularly as the majority of people have been foolish enough to look upon such proficientes with something of the same superstitious respect, with which the heathens were wont to regard their deities. Though people are beginning to get a better eyesight, yet these proficientes, I am afraid, refuse to believe what is so unpalatable to them. At any rate, they take care to do nothing which would aggravate the mischief. These proficientes, then, will not easily be brought to say any thing which would tend to pull down

their own greatness. They hate such levelling ways. This is even sometimes the case with those proficient, who have themselves transplanted the most valuable contents of the Classics into their own mother tongue, and who do not see, blinded, I suppose, by the above-mentioned darkening handkerchiefs, that they have rendered the necessity to their countrymen of studying the Classics in that degree less imperative, in which they have pillaged them of their best treasures, and put those treasures into their native language.

I would say a few words upon Translators. In the first place let me exclaim, Shame upon the old Classical School, that, with all its exclusive attention to the Classics, every classical author of any repute, or any author of any repute, who has written in the Greek or the Latin language, has not been *wholly*, as far as we possess his writings, (with the exception of all indecencies in his writings,) translated into our language! downright shame upon its idleness! And yet, had ever its united forces, which generally have been very numerous, taken the matter in hand, and applied themselves to their task with proper vigour, we ought certainly to have had such authors, down to the time from which the translators begun their labours, wholly (with the above-mentioned exception) translated into our language within four years. This negligence in translating the Classics has

arisen, I am sorry to say, in great measure, from the silly disregard with which many men^d, learned in the Greek and Latin languages, have looked upon those, who have toiled in translating authors that have written in them. Every translator of them has been doing an essential service to the public: he has rendered the necessity of studying the Classics in the original languages in that ratio less cogent, in which he has ushered into light his translations. As for the nonsense about the spirit of the original being lost, it is hardly worth one's consideration. Such Epicurism with regard to the Classics, when indulged only to a millionth part of what has been hitherto sanctioned by general usage, shews a judgment so paltry, so vitiated, so utterly imbecile and mistaken, that no one in the possession of two grains of sense could ever have expected so wretched a pretext to be put forth for the purpose of upholding the old Classical system of education.

I have now and then conversed with persons on

^d A Translator of Pindar says in his preface, that the prevalent prejudices against translations have been generated by the sophistry of shallow-brained pedants, who blench as they see the sun of truth advancing in his career, and piercing the cloud in which they seek to envelop their own ignorance.

Dr. Parr, though, I dare say, he had an exaggerated notion of the good derivable from translations of the Classics, yet regarded the translators very favourably. "If you wish your son," said he, "to read and reflect, put into his hand translations of the best Classic authors."

the inutility of the study of the Latin and Greek languages at the present day, as carried on at Oxford and Cambridge, and at a majority of the public schools of this land. When its inutility has been conceded on every other point, yet for the following reason have they persisted in stoutly upholding the system. They have said, that the study of the Classics was absolutely necessary for one aspiring to be a Christian minister, on account of the writings of the Fathers having been composed in the Greek and Latin languages. Now I assert, that the study of the Classics is not at all necessary on this account. The English language will afford us firm footing for the defender of the Christian religion in every point, that has heretofore been thought absolutely to require the study of the Classics, as the languages of the Classics themselves. The several opinions of the Fathers upon points of faith, their refutations of the arguments of the contemporary infidels, and almost all the substance of their writings, have, by means of one or other of our countrymen, been transplanted into the English language. Thus, an Englishman, I firmly believe, in defending the Christian religion, need not feel a want of any knowledge of the Classics, even though contending against an infidel well skilled in them. But let those, who may assert that the English language is not so sufficiently stored, as I have on the other side asserted it to be, detail fully and satisfactorily in their own

mother tongue, what it lacketh: then, at any rate, the English language, we suppose, will contain the thing needful.

I suppose that the Heads and Tutors of Colleges, and all the advocates of the Classical system of education, whoever and wherever they may be, remember one or two verses in St. Paul's Epistle to the Philippians. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Chap. iii. 13, 14. They cannot therefore, these sacred words still ringing in their ears, uphold that scheme of education on the plea of the spiritual improvement that is likely to ensue from it, as far as regards the mere reading of the Classics, since on this score the Classics ought to be so far out of sight behind them. They cannot be so heterodox: they cannot in opposition to the spirit of Scripture go on such a retrograde plan. They cannot, to perfect the young Christian, send him from the sweet streams of the Gospel to the sour and bitter waters of Marah. They cannot, after that he has fed on food from heaven, bid him go upon his belly, and eat the dust the better part of the days of his life. The good morality, that is to be acquired from reading the Classics, every Sunday school girl ought to be acquainted with at the age of seven

years, and not only with that, but with an immeasurably higher religious knowledge than is to be gathered from them. Alas! for the unfortunate destiny of hundreds of Christian children, when in a few years they are to be sent to a public school, and afterwards to college! when, if they are to gain distinction at these places of education, they must learn accurately by heart the most ridiculous legends, involving in their vagaries the filthiest obscenities! alas, for those, who are aspiring to stand hereafter in the presence of that God, in whose sight the heavens themselves are impure! when, suppose the Tutors sacrifice to the purity of the minds of their pupils "the spirit of the author" during the time of lesson or lecture, the poor youths will previously have to read the embodying of the worst carnal lusts in words, arranged perhaps with some metrical elegance, (the greater the elegance the greater the mischief,) to find out, where the task is to begin, and where it is to end! But, it may be said, "as for the

* "But here comes a system of education, which inculcates the morals of Heathenism; and for religion (oftentimes to the exclusion of all other) presents the fables of Polytheism, which, if they have nothing else to recommend them, gain a ready acceptance by their adaptation to the natural depravity of the heart, and by their giving no reproof to the conscience." *Christian Observer for Nov. 1831. Art. "The influence of the Heathen Classics on Christianity."* I take the liberty of cordially recommending this article to my readers.

legends, they are so absurd, that they will immediately, upon the young man's having left College, slip from his memory, and the impurities associated with them will depart too." Now, there is nothing so difficult to efface from the memory as a legend, especially, when it has carefully for a long number of years been treasured up in it, and the more absurd the legend, the more indelibly is it impressed on the memory. In fact, the Christian's most sacred hours to the latest day of his life are likely to be interrupted, if he has undergone the above-mentioned course of education, by the most impure thoughts, indissolubly connected with the most absurd legends. But, to suffer a young imagination in the morning of life, whose healthy days ought to be offered to God, not the worn out and afternoon period of an after-college life, to feed itself on such rank pasture as it cannot help meeting with too often in the Classics, is a damage done to the morals of the youth, the responsibility for which, in my judgment, is in no little degree to be dreaded.

Every deduction drawn by ancient authors that can in any good way affect the social welfare of mankind, has long ago been transplanted into our own language; and this is equally the case with every circumstance of a similar nature mentioned in them. I am not going to say any thing against the advantage of having duplicates in ancient history of many things, that can instruct nations how to guide their future course aright; but I would

advise those, who ignorantly complain of the sheer worthlessness of modern history for this purpose, to read Niebuhr's Roman History, Heeren's Political History of Ancient Greece, and the Notes and Appendixes to Dr. Arnold's Thucydides, where they will find noticed many most remarkable and most important resemblances between conditions of society in modern, and conditions of society in ancient, history. Ancient history does not furnish such an unbroken view of the natural tendency of society, as is exhibited to us by the very instructive history of Augsburg. I suppose, then, that as modern history in so many important points resembles ancient history, that modern history has something within it valuable for the instruction of mankind. I presume that modern history in its narrative of the natural development of society, as exhibited in the history of Augsburg, and in its narrative of the condition of France during the awful times of the first French Revolution, in its narrative of the causes that led to that revolution, in its tale about the oligarchy of Venice, and in its history of the constitution of their own country, might, independently of ancient history, have furnished the old Classical School with some information valuable for the extricating its country out of the present crisis^f, the greatest that ever hazarded

^f Very many other portions of modern history might have been alluded to, on account of the service which they could have rendered towards the attainment of this object.

its existence, and a greater than which, according to either ancient or modern history, never hazarded that of any other country. The instituting of comparisons between ancient and modern history has not in general been attempted through downright ignorance of modern history. When this practice shall have been carried a little further, persons may perhaps discover, that every thing that can instruct nations how to guide their future course aright, as far as history can instruct them, is to be found in modern history. Then, perhaps will men say, "if even every thing important in ancient history were buried in the Greek and Latin languages, the Latin and Greek languages need not therefore necessarily be studied, since modern history is amply sufficient for instruction in every thing, that can in any good way affect the social welfare of mankind." But, whether I may be right or wrong in thinking that ancient history has no points whatever in it important to the social welfare of mankind, which are not to be found in modern history, I know that I am right in asserting, that every thing important to the social welfare of mankind in ancient history is to be found within the English language.

To say nothing now of modern foreign literature, we have native poetry that can soften and humanise and elevate the mind, and we have native wit that may sharpen and amuse it, both of a much higher quality, I may say, (without any flattery to my countrymen,) than any thing in either way sent

down to us from ancient times, while we have writings in every branch of literature of the highest moral and religious tone. Some insignificant part of our literature has been corrupted through the depravity engendered in the mind of the public by the old Classical system. Swift, I have no doubt, when writing some of his indecencies, thought that they would easily be suffered by the public, whose taste was then guided by the Classical literati, since this school, so vastly tolerant towards the most filthy publications in the Latin and Greek languages, could not of course object to them. But for this old Classical School, such indecencies would never perhaps have been in print, or, if they had, would perhaps on the instant have been consigned to execration. We have by native authors, comparing them with those of antiquity, a thousand times more enlightened and edifying works in history, whether they be written on ancient or modern times, and philosophical works by native authors, in greater abundance, and infinitely more correct in speculation, than the ancients had, and consequently in the same ratio more serviceable. As to the mere cultivation of the mind, arising from the bare study of the mechanism of the dead languages, that may, if I mistake not, be equally attained from the study of the mechanism of the English language, or that of any of the principal living tongues. Those only, who have made but slight incursions into the principal living tongues, speak lightly of

their mechanism. Those, who have profoundly investigated their mechanism, speak with the highest admiration of these languages. If the English language be in any respect short of the perfection of any of the dead languages, an assiduous study of its mechanism, not a gross desertion of the language in giving up one's best days to the study of the dead languages, will be the best method of bringing it to the desired standard of perfection. Of course, by one aiming at this object, all the elements of philological criticism, extracted from ancient literature, which have been transplanted from dead languages into our native tongue, as well as those elements of criticism that have ever been in our language, or those that have been transplanted into it from modern foreign languages, and have been extracted from modern literature, may be made use of. Surely, our language, sedulously laboured at with these most sufficient instruments, would soon be wrought into something of perfect symmetry and perfect beauty, if it is not already of matchless form. Does it not appear then that the study of the Classics in the original languages at this time of day is worse than superfluous? If it is so, it is folly to throw our hours away in paying a deep attention to that, which if we do pay a deep attention to, we have no time left for ransacking the immense treasures of modern knowledge, treasures of the most inestimable value to the social welfare of the human race, for the ransacking of which

one's whole life, if exclusively devoted to this object, is too short and momentary.

But let us proceed with our exposure of the injuries done to society by the exclusive study of the Classics (with the exception perhaps of Arithmetic, Mathematics*, and Logic, which last branch of knowledge is generally taught in Latin) in the Universities of Oxford and Cambridge, and in most of our public schools. The most erroneous notions regarding antiquity are engendered in the rising generation by the respect to the dead languages, which a prescribed twenty years' confinement to them teaches it to pay. The events of antiquity are all seen in false colours: some few daring spirits may extricate themselves from the trammels of a long education by a stern weighing of those events in the scales of more modern experience and knowledge; but such maturity of reflection seldom takes place with this insignificantly numerical minority, until they have passed the middle of their lives. The majority go to their graves, believing

* What is a mathematical man, as far as regards the common duties of social life, every state-function, or the duties of a Christian minister, when ignorant of every thing but Mathematics? He is but little better than the classical scholar, the universal dunce save in the Classics, who, notwithstanding the abundance of the exclusively mathematical men there, is at all times in most plentiful supply at Cambridge. Sometimes at Cambridge as at Oxford we run foul of the mule, or the classical-mathematical man, something between the exclusively mathematical breed, and the exclusively classical.

that the modern times are absolutely doltish, ungodlike, and contemptible, compared with the more ancient. In vain to them has the sage Bacon said, that the more modern times are the more ancient. Their hearts during life have been far out of the reach of the reflections of such men as Bacon, Locke, &c., meandering among rusty days, and persons, whom, if giving no allowance to them on account of their times, we ought positively to scout either on account of their base sycophancy, or their vile and sanguinary tyranny, or the impurity of their writings, or the most gross ignorance, or the atheism, or the otherwise bad tendencies exhibited in them. But yet contend the classical people that it is absolutely absurd not to throw away one's life in the study of writings, which, demanding for about every other word in them a multitude of most compassionate allowances, are not exactly the highest standards of human knowledge, moral, philosophical, political, or scientific. Why then, if these persons argue consistently, let a medical student rationally busy himself all his early life, not in attaining a knowledge of any of the important discoveries that have in modern times enlarged the boundaries of the science of his profession, but in the exclusive reading of Hippocrates, and similar medical prodigies of the ancient times. My indignation at the childish nonsense put forth by these classical people makes me almost feel inclined to pray, that the medical student's first

experiments in chirurgery may be made on the most distinguished members of the old Classical School.

The injury, which I am next going to touch upon, and which is very intimately connected with the former, done to society by this nearly exclusive study of the Classics at the majority of our public schools and at Oxford and Cambridge, is of fearful magnitude enough to make "the cheek of terror pale." This injury is that of persons, who have been brought up in the way prescribed at these places of education, embodying their acquisitions of learning in a vote, which the State may entrust them with for the common weal.

The thought of men, who have spent all their previous years in reading cock and bull tales in Livy and Herodotus, Horace's Odes, some Sophocles and Euripides, &c. &c., and who are very sage in matters of metrical trifling, but absolute first-class boobies in matters of politics, which they have never entered into, going to give a random vote in either House of Parliament, or at any election, on a question, which according to one decision sheds universal peace and plenty, but according to the other sends a deluge of blood, not merely perhaps on our own country, but on Europe, is absolutely horrid. If it is unchristian to cause heedlessly pain in ever so trifling a degree to a single individual, if it is unchristian wantonly to do this, how unchristian is it wantonly to hazard the life and peace

of millions of families ! how unchristian wantonly to give a vote, which, had a proper religious sense of the importance of the trust been felt, and consequently a most diligent investigation of the best mode of exercising it been made, might have ensured of itself success to such a measure as I am going to describe, or at an election success to the opponent of the candidate, to whom it was given, the advocate in Parliament of a measure, which would have been not merely a cup of cold water to the thirsty, or clothing to the naked, but joy, and peace, and plenty, and happiness to millions of inhabitants of every class in one country ; perhaps to millions of inhabitants of every class in several other countries ! From the narrow reading gone through previously, and the narrow views imbibed, the natural result of such limited reading, a vote of such men as I have been describing is, in ninety-nine cases out of a hundred, almost sure to be given the wrong way. God grant, that the blot of such enormous folly, or of such enormous wickedness, may speedily be wiped off this land ! The odium, which through the bad conduct of these men, so intimately connected with the teaching of Christianity in this land, has been brought not only justly to a great degree on Church temporalities, but unjustly also on every thing sacred, entails a responsibility on these men according to my judgment in no little degree fearful.

Another damage brought upon society by this

almost exclusive study of the Classics, small in comparison with those I have previously pointed out, yet great, is the needless introduction of a vast quantity of ponderous words of Greek and Latin origin, to the exclusion of words of Saxon origin, pure and forcible, "whose roots are in the inmost depths of our language." Perhaps I may be censured myself for making use of such exotic words, but to the indulgent reader I say, "blame not me, but that abominable course of education, which an unfortunate combination of circumstances has compelled me to undergo, and by which I am so very deeply rooted in this bad practice^b." But it may be said, that the study of the foreign modern languages would entail similar bad effects upon the English language: that our pure Saxon would be overwhelmed by French, German, Italian, &c. ; nay, that already it has begun to be overwhelmed by French. I would reply, that I am no advocate of such a fate for the ill-starred Saxon: that the bad effects of the French upon the English language, as far as one can judge from the specimens of English writing put forth by our scholars in modern literature, are less likely than ever to be felt by it, since the English, that runs off their pen, is far purer in every way than that of the old Classical School.

^b The responsibility of whatever flagrant improprieties of diction, or of whatever gross violations of grammar, may have been committed in this pamphlet, I take the liberty of *altogether* transferring from myself to this course of education.

For an example of what these latter people can do, and it may be taken for a fair example, see some of Bishop Tomline's English, reviewed by Cobbett in his English Grammar. I would reply again, that did such a fate from every one of the modern foreign languages befall the English language, as has befallen it from the hands of the Latin and Greek languages, yet that, however calamitous that fate might be for our language, it would be accompanied by incomparably far better results upon the hearts of the English nation, than those engendered in them through the narrow course of reading, prescribed by the old Classical School, which, be it remembered, is the cause already of the grossest corruptions in the English language. How unchristian is that heedless apathy towards the condition of foreign nations, that exclusive regard for one's own country, which is invariably a characteristic of the old Classical School! "Exclusive patriotism should be cast off, together with the exclusive ascendancy of birth, as belonging to the

¹ Dr. Arnold's Thucydides, at the close of Appendix 1. Dr. Arnold is the Master of Rugby school, and in his system of education is eclipsing all his predecessors, as well as his fellow-superintendants of the other chief public schools in this kingdom; He is emancipating his school from the shackles of the old Classical system, (may he accomplish thoroughly what he has begun!) and combining systematic instruction in Christianity with instruction in modern literature, and in the various branches of modern knowledge.

follies and selfishness of our uncultivated nature. Yet, strange to say, the former at least is sometimes upheld by men, who not only call themselves Christians, but are apt to use the charge of irreligion as the readiest weapon against those that differ from them. So little have they learned of the spirit of that revelation, which taught emphatically the abolition of an exclusively national religion and a local worship, that so, men being born all of the same blood, might make these sympathies co-extensive with their bond of universal brotherhood."

The better results then, that would accompany our familiarity with the modern languages, as exhibited in our Anglicising words and phrases in them, would be a livelier interest in the welfare of those nations. What makes the old Classical School take some little gaping interest, which otherwise, however little and unsubstantial, I conjecture that it would not feel, in the modern Italians, and the modern Greeks, but that these people are the descendants of those, and live in the countries of those, who spoke certain languages, with whose beauties it is so intimately acquainted? What makes an Englishman, who can talk Spanish, feel a double interest in the Spanish refugee, whom he may meet with in this country, when perhaps, had it not been for his knowledge of the Spanish language, he might have passed on, taking no notice of him?

Certainly, a common language creates a feeling of sympathy and affection between the nations who use it: a common language undoubtedly had its beneficial influence, even during times of war, on the states of ancient Greece. And, to that extent does every one virtually cause a common language for the nations of the earth to exist, the more he is acquainted with the languages of the nations of the earth. Could all the nations of the earth talk the same language, assuredly would they be animated towards each other by a kindlier spirit.

With regard to the actual discredit, that lights upon an ignorance of the modern foreign languages, I would quote from the same sensible author, from whom I quoted before; "The happy peace which we now enjoy has broken down the barriers between nation and nation; and has taught every civilized country of Europe to regard an ignorance of the language and literature of its neighbours as little less disgraceful than an ignorance of its own^k." For the information of the old Classical School, I would add, that, to attain a correct pronunciation of the modern foreign languages, they should be learned not at an after-college period of life.

One great and peculiar reason for the introduction of the systematic study of the German language,

^k Dr. Arnold, Close of the preface to his edition of Thucydides.

in addition to those general ones that have been urged in favour of the study of it as one of the modern foreign languages, is German Rationalism. If this Rationalism in its worst form should make a prey of the civilized nations, in what an unfathomable abyss of moral darkness would soon be the whole world! But let us stand against it, and there is no reason why we should not hope for victory, if Christianity be regularly and *diligently* taught in conjunction with modern foreign literature and modern knowledge at our Christian public schools and universities, and if the rising generation be as well instructed how to combat the heresy of Rationalism, as it is to combat a number of heresies that have at different times assaulted the Christian church, needing little concern at this day, since they are no longer in existence. O, had the generation, that is now grown up to manhood, and that has been educated in our Church of England public schools and universities, been as well instructed how to refute the heresy of Rationalism, as it has been how to understand an infinite quantity of Classical lumber, which for a long period has done no other service towards the future good destinies of the world except to retard and frustrate them! But we ought to do what we believe to be right, trusting in God as to the results, and not to turn aside from our duty in consequence of imaginary evils, that would ensue from the fulfilment of our duty, coined by a timorous, and unbe-

lieving, and slothful spirit. And assuredly it is the duty of our Church of England universities and public schools, which are so well endowed, to train their numerous members, particularly those who are going to be Christian ministers, in such a manner, as that they may be a light to all those that sit in darkness and in the shadow of death. They should be well trained by examinations at school and college in the ways of refuting all the heresies of the day, as well those at home, as those abroad¹. The living are of more consequence than the dead heresies, or at any rate than such ridiculous and obscene mythology, as Plato thought too gross for the youth of his day to be acquainted with, or than the laws of Greek metres, and the Ionic dialect, &c. Let Christians neglect the living heresies, and the responsibility of their increase and existence is on the heads of those Christians. But what is the utterly absurd plan of examination for holy orders at the present time? “^m The mastery of the Greek is certainly the main part of an examination for holy orders. * * * * * One of the most renowned prelates of the day adds various excursive questions, that by any means have any thing to do with

¹ Of course every care ought to be taken in instruction of this sort, that feelings the most opposite to those of hatred should be excited in the hearts of the pupils towards those who are deluded by these heresies.

^m Mr. Beverley's Letter to the Archbishop of York.

any department of Greek. A candidate for Orders, under this Prelate, has told me, that he was asked several questions touching the various dialects used by Homerⁿ! the rules of the Ionic dialect, and

ⁿ I shall here quote some excellent remarks on Homer from the Spectator paper. They may be applied in great measure to more than one writer of antiquity. Mr. Sotheby's translation of Homer's Iliad caused them to be written. I do not think that a new translation of the Iliad was at all needed, but, if the superior correctness of Mr. Sotheby's translation to all previous translations of it can cause the original to be read less, I shall be very glad that it has made its appearance.

"Shall we be thought very heterodox indeed, if we tell the world that the news of a *new* translation of Homer made but little sensation in our classical bosoms? "The blind old man of rocky Chios" was a spirited balladmonger in his day; and we are not surprised that he was a favourite with the girls of that island, and that they sorrowed greatly when the infirmities of age prevented him from taking the lead, like Neil Gow, in the orchestra at the Chian *Almacks*. A finer or more musical old savage than *bonus Homerus* never existed. He was animated by the very spirit of song: his language was mellifluous, and his invention dealing with the subjects he was familiar with—such as battles, temples, priests, and chiefs—was copious. But neither he nor any other mortal ever so far anticipated posterity as to adapt his works altogether to its taste. After the lapse of ages, manners and sentiments are so differently modified, that nothing but supereminent genius, combined with ancient prejudices, can preserve the mere existence of a work; and nothing on earth can retain an author in popular and general usage. Men must be judged by their practice. The praise of Homer is loudly sung by persons who never look at him, never think of him, never allude to him, and who, if they wish for a literary treat, take not up the

even the laws of the Greek metres ! and that he

classical epic, but the popular novel of the day. To read Homer now, is to be learned, sage, classical : to have read him or heard him, when he was a living poet, or at least living in the hearts of his countrymen, was a study of the same character as one of Walter Scott's latest novels, or a famous song or satire of Thomas Moore. If we were to rake up mummies and invite them to dinner, we should be doing something like that which the scholars of the present day do when they confine their solemn attention to Homer, and condemn the ignorant people for doing precisely what the people of Homer's day did ; namely, run after the genius which knew how to adapt itself to the spirit of its own times, or, in other words, which is altogether of and in the age it treats of. What are such names as Xanthus, Lycia, or Phrygia to us ? but to the hearers of Homer they were as well known, and as much household words, as the Medway, Yorkshire, or the Bay of Dublin. Homer, to the Greeks, was the most homely or familiar of writers—like Blind Harry or Gawain Douglas to a Scotch peasant.

* * * * *

“ Look into the composition of Homer's poems—we find a lively description of combats, of sports, and of the rude characters engaged in them ; but neither in the writer or the writing is there any thing to mark an advance beyond the earliest and rudest state of civilization. Every thing is physical—prowess is their sole excellence—a boxing-match is Homeric ; and if it has not been described by Homer, it is by his imitator Virgil. The cutting down of an enemy is as an achievement worthy the interference of the gods themselves—who are indeed *very* mortals in all but their immortality. History—and Homer is a mere history with embellishments—in this early stage consists of merely a series of single combats, in which there is nothing but chivalry, without the gallantry which gives it more than half its worth. The *Iliad* was written to be sung or chanted in some sort of recitative ;

was examined in this way for upwards of an hour.

and thus the repetitions, which are now intolerable in a poem, might come in well, like the burden of a song—similar repetitions, having a similar origin, may be seen in the Scotch ballads : so that may have been an appropriate ornament at the time, which has become now a barbarism.

“ All the circumstances which diminish the value of Homer as a relic of antiquity, much more diminish the value of a translation. Antique propriety becomes modern absurdity. The idea of either Cowper's or Sotheby's translation being sung, is a proposition simply calculated to excite inextinguishable laughter. That they ever were, or ever are to be, read through, can only be out of respect to traditional fame, which makes so many blunders in other respects.

* * * * *

“ We are strangely blind to the real nature of events, when they are veiled by some ancient and venerable prejudice. A scholar, who could not write three lines of his native language, and who in general knowledge does not know a hawk from a hand-saw, may procure, by the lection and commentation of the remaining ballads of an itinerant genius, the very highest reputation for learning; and if he play his cards well, may end in being a bishop, yea an archbishop, and a peer ! If the same individual had a turn for popular writing, and had written a series of spirit-stirring ballads, which had delighted the whole people, he must be content to be thought an ingenious fellow, and to make a good thing by the sale of his verse. The *Iliad* and *Odyssey*, whether written by one man, or by fifty, as has been maintained, are no doubt wonderful poems for their time ; but that they should be now deemed as indispensables in education, and that the scanning and spelling and pronouncing these old songs should be the highest employment of modern scholarship, is most assuredly a fine example of the influence of reputation and the force of the example of our forefathers.”

And this I know to be the general practice of this Bishop's examinations ⁿ." But "it is high time, we think, for the well-paid champions of orthodoxy in this country, to awake from the dignified slumbers, in which it is their delight to indulge, and to take some notice of those incursions into their sacred territory, which the theologians of Germany have so long been permitted without any repulse to make. We are assured by Shakspeare, that dainty bits make rich the ribs, but banker out the wits; nor could we ask a much more pregnant proof of this fact, than the striking contrast which exists between the poor, active, studious, and inquisitive theologians of Germany, and the sleek, somnolent, and satisfied divines of the Church of England. The priests of Egypt, we are told, abstained from drinking the water of the Nile, because they found it fattening; the Pactolus of the Church also fattens, but it is not abstained from; and the consequence is, that our portly sentinels slumber on their posts, while the lean theologians of Halle and Gottingen carry away all the glory of the field." Such has been their conduct, instead of labouring at treatises and disquisitions, by which the rising generation might have been armed against German heresy; and instead of rearing that generation in the knowledge of the German language, by a

ⁿ Edinburgh Review, No. 107. Art. "State of Protestantism in Germany."

knowledge of which it, having obtained a most easy access to the authors and chief upholders of the heresy, might perhaps ere this, with God's assistance, have reduced almost to nothingness the dominion of that heresy.

Had our divines not been thus negligent, this heresy, whatever objectionable perversions of the sacred writings it has made, would have been fully known and appreciated by our countrymen from the writings of these divines, and from their own acquaintance with the writings of the Rationalists in the German language°. Then (to say nothing of

° Now because the Germans have been fools enough here and there to take the trouble to put their tenets of Rationalism into the Greek and Latin languages, let no one shew himself a thousand times more foolish in arguing, that to root out Rationalism, the study of the Greek and Latin languages should be retained in our Christian universities and public schools. Our Christians, who are already classical scholars, if they know enough of Latin and Greek for the purpose, may pounce upon those works, should it be thought necessary. I do not think it would be at all necessary, should the old classical system of education be abolished, since the annihilation of Rationalism in the German writers in the German language, would soon consign the other classical rationalistic works to oblivion both in Germany and elsewhere. Besides, Germany, most probably, having observed and admired our new rational and dignified system of education, would immediately herself begin to altogether scout the study of the Greek and Latin languages. We should have nothing to fear from the importation of the classical rationalistic works to our land, since both Rationalism itself, and the utterly ridiculous old classical system, would be alike upset amongst ourselves. This we may

the increased strength, which through this contro-

at any rate suppose would be the case with Rationalism, and thus no injury would ensue, though persons should here and there (as some probably would) addict themselves still, notwithstanding the general abolition of the old Classical system of education, to the study of the Greek and Latin languages. The study of Arabic does not form a necessary part in the least degree of the system of education pursued in our Church of England Universities and Schools, and yet are there Arabic scholars in the kingdom, without our looking about for one in a Cambridge or Oxford Professor of Arabic. As we may most reasonably expect Christians to be among those persons, who would still study the Greek and Latin languages, nay, as we might have Christian Professors always of these languages in our Church of England Universities, (without the study of these languages forming in the least degree a necessary part of the system of education pursued in them or our Church of England public schools,) all those classical persons, unable to calculate the authority of modern authors by the principles, which they have been habitually applying in the calculation of the authority of ancient, or those able to do so tolerably well, yet thinking that in some cases reference to the original Greek and Latin authors would possibly be necessary, ought to be satisfied, and to forward with all their might the introduction of the new system of education. I advise that some of the rich collegiate sinecures at Oxford and Cambridge should be broken up for the endowment of these Professorships. If it be thought necessary, let there be two Latin and two Greek Professors at each of these Universities. And I advise that these Professorships should be holden on the condition of revising all translations that have been hitherto made of writers in the Greek and Latin languages, and on the condition of making themselves such additional translations of writers in those languages as may be judged requisite either by themselves or the

versy must have accrued to Christianity from the vital wounds given in it to other heresies) the doctrines of Rationalism, which, from their being called by our divines heretical, we suppose liable to refutation, would most probably by this time, even in their strong-hold Germany, have been utterly routed, by the irresistible arguments put forth against them by English Christians in works written in the German or the English language. And if, had even all these anti-rationalist works been written in the English language, this success might equally have been obtained, since Germany, beyond all other civilized countries, regards an ignorance of the language and literature of its neighbours as little less disgraceful than an ignorance of its own, how much rather would it have been obtained, had our printing-presses issued a majority of them in the German language! Besides, even supposing that these anti-rationalist writings never had circulated beyond our own shores, from the deep investigation of the claims of holy Scripture and of the claims of Rationalism, and from the high state of intellect resulting from the analysis of the produce of these profound enquiries, what a noble race of

Christian public. Whatever other conditions may be thought requisite, let them be made. Without any other conditions, surely captiousness itself must long ago have been sopped into a tranquil satisfaction at the abolition of the old classical system of education.

champions of the Christian faith should we have possessed in our land! What a blessing in that case would all Christians, who had well learned to grapple with the German heresy in all its objectionable perversions of the sacred volume, have felt a knowledge of the German language! But, to speak truly of what would have happened, how would very many of our countrymen have thanked God, that, through their proficiency in that tongue, they, by his assistance, had been the means of causing a people of the earth, who had begun to turn aside from their God other nations of the earth, to become themselves the people of the Lord their Christ! If it is correct with regard to temporal interests, that those nations, which have advanced the furthest in civilization, are bound to help others which have made less progress, is it not correct also as to spiritual? Let us then, with regard to living heresies at home and living heresies abroad, make up for the time that has been so shockingly thrown away, and Germany may, through God's blessing, ere long, feel the utmost thankfulness to the Christian Schools and Universities of this land, by whose help she will have been snatched as a fire-brand out of the burning^p. This behaviour, on the part of

^p Rationalism itself would, if adopted in some small degree, be advantageous to the English Clergy in attaining this object; since the concession, in matters of no moment, which require the

the Heads and Tutors of Colleges, and on the part of all Masters of the Christian public Schools of this land, where the Greek and Latin languages are now taught, would be more wise as regards their own worldly interests, and those of the Clergy in general, and more upright towards God, than the stupid retention of the condemned old Classical system, with all its childishness and impurities. It would be more safe, palpably, as regards the preservation of the Christian religion in this land, than to continue a system of education, which, by inflicting the deepest injuries on the State, brings the Christian religion itself, as well as its preachers, who are at the head of, or who have been educated according to, that system, into odium. If the system be continued with all its universal ignorance save in the Classics, (where our scholars shine most ludicrously dim,) the odium, as I have said before,

aid of Rationalism, would pave the way more readily for the downfall of unjustifiable Rationalism, which has assumed so powerful an attitude through the resistance offered by Christians to justifiable Rationalism. To the absence of all reason in this superstitious conduct of Christians it even owes its birth. If it is folly in worldly affairs to bring about the violent results, which almost always follow the withholding what ought to be conceded, is it not folly also in spiritual? See some remarks by Dr. Arnold on German Rationalism, recommending the study of it to the English clergy, which may be of advantage to them, in his Essay on the right interpretation of the Scriptures, subjoined to his second volume of Sermons.

will increase to such a degree against Christianity, as all but to extirpate the religion in our land. Then German Rationalism having been quietly allowed to propagate itself throughout this realm, whose progress will have been speeded by the cultivation of German literature in seminaries not under the guardianship of Christians, will mightily lend its aid towards the extinction of that religion in our land, which, had its pretended earthly guardians not deserted it, might have met with the different fate at that time of being believed in simplicity and with a single heart, not only by the inhabitants of the United Kingdom, but by those of the better part of Europe.

To conclude, the study of the Classics in the original languages might altogether be at the present day, and, I think, decidedly ought to be, omitted¹. If I have in any way succeeded in my at-

¹ The only possible reason for the Latin language forming even a tiny section of the new system of education would be, that among the Hungarians that language is in some sort a living one. But the reason would hardly hold valid, since, although the Latin language is commonly understood throughout Hungary, the upper and middling classes of the Hungarians speak German, and the Latin spoken by the lower classes is but jargon. There is then hardly satisfactory cause for the Latin language having any thing to do with the new system of education. Should others think differently, why then besides studying the Latin language on altogether a different plan, (the present

tempt at proving these points, I am glad that I have contributed my mite of exertion towards the rescuing the Universities of Oxford and Cambridge, and most of the public Schools in our land, from the contempt which a course of education¹ prescribed in them, causing a vast majority of all such as have gone through it to come forth into the world totally unfit for the duties of a Christian minister, for the common duties of social life, such as social life is now, and for the discharge of every state-function, has meritedly brought upon them. I am glad, whether I succeed or whether I do not, that I have done what I conscientiously believe to be my duty, in endeavouring to rescue Christianity from the danger, which has been brought upon every thing sacred through this course of education. It is only this conviction, that I am doing my duty, that enables and impels me to send forth the observations I have made, in opposition to the fears that I have, lest my warning should be fatuitously neglected, and so these observations, involving such overwhelming charges against what I wish to extirpate, should furnish to wicked persons, not

way of teaching it in our Church of England Universities and public Schools being in every point of view utterly absurd,) let us not only learn the Turkish language, and the Persian, and the Danish, and Prussian, and High Dutch, and Low Dutch, &c., but also some Latin.

according to my intentions or according to truth,
matter for raillery and accusation against what I,
with the most ardent devotion to it, wish to pre-
serve.

THE END.



